Pacific School of Religion Berkeley, Calif.

The Christian Century PULPIT

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME IV CHICAGO, NOVEMBER, 1933 NUMBER 11

Armistice Day and Thanksgiving Number

FREDERICK W. NORWOOD
"Machines, Money and Peace"

CARL KNUDSEN
"The First Thanksgiving"

JOSEPH MARTIN DAWSON
"The Christian Gospel and the NRA"

CORNELIUS GREENWAY
"Let Us Quit Being Hypocrites!"

L. B. MOSELEY
"The Eternal Hide-and-Seek"

M. E. BOLLEN
"Thy Kingdom Come"

LEONARD V. BUSCHMAN
"The Lost Radiance"

ERNEST FREMONT TITTLE
"A Prayer of Thanksgiving"

PREACHER PROBLEMS

CHARLES T. HOLMAN
"The Pastor's Ministry to 'Sick Souls'"

Machines, Money and Peace

BY FREDERICK W. NORWOOD

For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness. . . . Ephesians 6:12.

AS we look back over the weary years since the great conflict ended, many thoughtful people find themselves asking, "What was it all about?" "What did those men do?" We become conscious that between 1914 and 1918 we wrestled only against "flesh and blood." We ought to have been wrestling against "principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." For my part I cannot now look back upon those days without feeling that somehow there was something unreal about them, or something that fell short of reality. They were shadows, those fighting men. Very tangible shadows, those vast armies glittering with steel, shaking the earth with their tread, splitting the very heavens with the thunderous sounds of their deadly explosives. But they seem fantastic, as if they were projected by some reality beyond themselves in flickering shadowy forms, a reality which neither they nor their rulers, nor the peoples of the earth clearly envisaged.

They were strangely like one another, those gallant men of all nations. They wore differing uniforms, they assembled under various flags, they felt that destiny called them to slay one another, but they were in themselves strangely alike. They were almost all young and strong and valiant and patriotic. They counted not their lives to be dear unto them. They cherished in their hearts precisely the same watchwords and the same compelling thoughts. It was as if some malign destiny had reaped from the field of mankind the very flower of the races, and had set them fighting with one another, and, for the moment, hating one another. Yet one begins

25 Cents a Copy Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 440 S. Dearborn St., Chicago, Ill. Two Dollars a Year

to think that what they really did as they fought in their shadowy conflict was to disperse some of the accumulated clouds which had prevented men from seeing the real nature of the world in which they lived.

Fighting For an Unreal Dominion

The kind of dominion about which the nations were contending was a dominion that had already been virtually recalled. Some nations were grasping at it, some were defending it, but for victor and vanquished that kind of dominion had ceased to represent reality. A new kind of world had actually come into being, a world which can never again be administered rightly in a piecemeal fashion, a world that can never be dominated by any flag or by any army. Humanity had blundered upon a new sort of Pentecost in which all nations, all men, were virtually gathered together into one place, speaking various tongues, but every man longing to hear in his own tongue the same message. It would seem that things had to be tried out to their ultimate issue before mankind could be brought within sight of the truth.

War, which always has been an acknowledged institution, massed itself in a form which had never before been seen in order to demonstrate its own futility. That great German militarism, the mightiest machine that ever was forged, answered every test that was dreamed of concerning it, held the world at bay for more than four years, was never, in the strict military sense of the word, defeated in battle, kept its territory virtually intact, and yet was laid low in the dust. The British supremacy of the seas, long cherished, long maintained, fulfilled every claim that had been made on its behalf. There was no corner of the waters of the earth upon which the flag of Britain did not float triumphant. And yet the seas were emptier of ships than they had ever been before. That wonderful patriotism of the French, perhaps more passionate with them than with soberer minded, less emotional nations, patriotism which uses the feminine term to describe the country, and is almost like the love of a man for a maid, did not fail under the bitterest onslaughts that could be brought against it, and yet French territory is not secure; it has to be guarded more jealously and more fearsomely than at any previous time. That great American isolation, made necessary by geography, wrought into the soul of the people through its history, cherished as an ideal, broke before the outward thrust of its own people. And yet the isolation of America is not so secure as it used to be. She has become afraid for it. She has shut to her doors, with a clang. The inscription upon the statue of Liberty in the harbor of New York is no longer true. The United States is not the refuge of the destitute peoples of the earth. It is rather the barred Paradise of the unfortunate.

Some flags fluttered in victory, some were trailed upon the earth in defeat. Territorial boundaries were drawn upon the map by the hand of authority. The world's great financial system, the most intricate and ingenious contrivance that ever was forged throughout the centuries, that great golden net which encircles the globe with its closely-wrought meshes, answered every test in the war, but today is not sure of itself. It is not efficient. It is failing in its functions, filling man's mind everywhere with distrust and fear.

A new era was officially inaugurated amidst the thunder of guns and the blare of trumpets and the chanting of Te Deums, and yet, these many years after, thoughtful men and women are compelled to say, "Shadows, shadows!" There was something real behind it all which that grim conflict did not clearly make manifest. Something, in my view, that may be called spiritual, meaning by that not some abstraction of mood which concerns itself about the hereafter more than the present or about the invisible more than the visible, but something in the universe which not only ministers to the creature needs of man but requires something of his mind and of his soul. And of that something, which we missed during the great war, we are becoming more aware with the passing of the years.

War and Peace, Matters of Spirit

In a confused fashion we have been trying through these recent years to establish peace. No, that is not the correct term. We have not been establishing peace, we have been trying to prevent war, which is an altogether different thing. We have been thinking that if we could only control the engines that make for war we could organize peace into existence. We seem to have been almost oblivious to the homely truth that both war and peace, in the last analysis, are matters of the spirit. But then we are a race of mechanics. We have almost ceased to be masters in the realm of the spirit—the spiritual leadership of the world has passed out of the hands of the west. Our god has been the machine. We have been interpreting the universe itself as a machine. We thought we only had to understand its intricate springs, its innumerable cogwheels, and we would be able to use the universe as we thought fit, and make it serve our purposes. Our idea of civilization has been the manufacture of machines which displace men. We call that nation a great power which has great control of machines. We call those nations backward or even barbarous which have no mechanical skill. Ours is a civilization which, in its present phase at least, is mechanical. And therefore it was not surprising that we thought we could manufacture peace by mechanical means. Only give us control of the guns and the armies and we should have peace.

In my view that is a fallacy. It does not at all follow that the most heavily armed nation is the most belligerent. It does not at all follow that the least armed nation is pacific—look at Ireland! There are nations which are armed to the teeth because they want peace and fear war. We cannot find the common denominator for disarmament—there is none. Nothing could make the nations of the world more unequal than absolute disarmament.

Some time ago I attended a meeting in the Russian embassy in London. I heard a brilliant and powerful Russian statesman describe and praise the Russian proposals concerning disarmament at Geneva. You will remember that Russia suggested that, within the space of four years, all armies should be disbanded, all fortresses razed to the ground, all battleships scrapped. The western nations winked at one another, and did

not take the proposal seriously. On the night of which I am speaking it transpired that the most interesting part of the evening was the question period, and during that period the statesman said not once, nor twice, but thrice, that, so long as the capitalist system endured, war with the soviet was inevitable. "Then," said someone, "why do you counsel total disarmament?" and he said, "Because it would give us more time." That is not peace.

My theory is that, unless peace is in the minds of men, there is no possible way by which it can be

Frederick W. Norwood

achieved. And yet to say that is regarded as a pietistic platitude suitable for clergymen, and not suitable for statesmen. For these long years statesmen with a remarkable display of ingenuity, of subtlety, and rhetoric have deliberated in order to find a formula for disarmament, to distinguish between quantitative and qualitative armaments. Do you know the difference? I have been puzzling over it for a year or more and have not found it yet. When is a gun a weapon of defence and when is it a weapon of war? To find a way so that the great discovery of the aeroplane can be used for commerce and exploration and yet never be used for the dropping of bombs; to find a way by which the tank may be eliminated and yet caterpillar traction be made use of in agricultural pursuits; to find a way in which beautiful dyes and curative medicines may be extracted from the atmosphere or from plants and flowers and yet never be poured out on the world in clouds of poisonous gas. It cannot be done. There is no possible manipulation of armaments either in their increase or decrease which can establish peace unless peace is in the minds and souls of men. That is one reason why I plead for the consideration of the spiritual aspect of the struggle for world peace.

Thinking Peace

There is a very real sense in which all talk about armaments is obsolete. The danger is not in the possession of armaments, but in the spirit in which they are held. Already we have got beyond their range, except in our fears. I imagine that it is not very likely that we shall find ourselves soon in a great war. I do not know. Nobody has the gift of prophecy. Anything is possible. But one does know that sober statesmen, controlling great countries, are afraid to use the machine they are building up so meticulously. Not only is its destructive power great, but its cost is ruinous. Once you let loose that avalanche, and no power on earth can stop it, it will roll on until it buries itself in the abyss of desolation. They know. They keep armaments because they are afraid. They keep armaments in order that they may bargain, but already the technique has changed.

Anybody can see that we are not fighting with guns. We are still fighting, but we are fighting with tariffs, and the boycott is already the efficient answer to militarism if a nation has the grit and the sagacity to see it right through. I think the boycott itself in its way is destructive. It is aimed clumsily at the helpless and the innocent. I only say that under our very eyes, while we are arguing about guns, the technique has changed. Every nation in the world is laboring feverishly to build walls around itself to maintain its own domination and to thrust back its neighbors.

Machinery, the Present Problem

I think the problem of the world is not its non-productivity, it is rather its excess productivity. The problem of the world is now machinery. We have created such mighty machines that they can turn out goods by the thousand or by the million, but the egregious, vulnerable thing about them is that, unless they can turn them out in such huge quantities, they cannot run at all. Men used to make machines for the meeting of their own needs—the hand-driven plough, or the woman's spinning wheel. But now it is not only easier, it is necessary, to make ploughs by the thousand and spinning wheels by the million, or else you cannot even keep your factories at work. And, therefore, our civilization is very vulnerable and we are suffering acute depression, not because we are short but because our abundance is incalculable. We don't know what to do with the mastery which we have achieved over the productive forces of nature, over the mineral forces, over the electric, the etheric, the dynamic powers which we can utilize according to our will. The fact is, we have invented a system which we have put over upon nature. I mean our monetary system. It is the invention of man, a subtle, clever, rapacious invention, and it almost entirely diverts the natural processes of nature. For nature, in her simplicity, produces the means of sustenance for the innumerable forms of life which inhabit the globe from the animalculæ up to the man. But in

our civilization the production of food to feed the hungry is not our objective. Our objective is the production of food to feed the overfed. If you are already overfed it means you have money, therefore our civilization will haunt you and love you, or seem to love you, but if you have no food it means you have no money, and our civilization has no place for you, except through charity.

Ours is a money civilization. Money is the touchstone of value. There is hardly anything in the world we don't put a price ticket on. You can scarcely be even a saint in our western civilization unless people can calculate your value by the price. We have scarcely any way of expressing value except in dollars or in pounds. We have put over something. We have said to nature, "You shall not fulfill your primary intention: your first job is to secure the stability of sterling or the dollar." And for that reason the world is afflicted with a kind of St. Vitus' dance. Are you sure that ours is a Christian civilization? I am not. I am frightened to my very soul for fear that we are worshiping a golden calf. And I wonder if the chaos of the present day is not the inevitable reaction from the spiritual reality which constitutes the universe, and which will not let man forever get away with it, subverting and distorting the natural processes of nature for the sake of personal profit and gain. I am not sure that our civilization may not be shaken to its very base until we finally find a different standard of values, the touchstone of which will be labor, not luck. For labor is the only honest thing in the world, and the only thing that ultimately gives value to finance.

War and Money

What have we done? During the great war we did not spend money. We were afraid. Had we spent our real money, the tokens of our labor and our creative power, we would have been bankrupt in three months. We printed paper, and we sold the birthright of the future and pledged the wellbeing of our children and our grandchildren and our great grandchildren and our great, great grandchildren—and yet money, under our system, is so adroit and clever that it never moves without accumulating interest, and so we found ourselves loaded up with mountainous debts, debts that represent in the main destructiveness, uncreativeness. But they press upon our shoulders. We were fools enough to think that we could rest the pyramid on its apex on the bosom of Germany. And what has really happened to us is that we have blundered into an era of repudiation. We don't call it that. We invent all manner of euphonious terms to disguise the truth. Russia did not. That godless, rugged, naked Russia simply said to the world's intricate financial system, "Away with you," and has carried on in some fashion ever since. Germany got rid of her internal debt by the inflation of her currency. Even old England, the most honest nation on the globe, I like to think, has had some very exciting games of battledore and shuttlecock with France. Most of the nations are reproving one another for not standing up to their debts, yet they don't seem to me to stand on a very firm basis.

The truth is that we are in the grip of reality and we won't get free by juggling, we will only get ultimately free when we re-discover the true basis of civilization and make its acid test humanity and not gold.

Will Western Civilization Pass?

There have been times when I have wandered in ancient lands, in Greece, in Turkey, in Syria, in Palestine, in Egypt. One has seen those massive ruins, remnants of palaces and temples that beggar in their splendor most of our own vaunted temples. And one says to one's self: "How could they pass away? How could it be possible that civilizations which could express themselves like that could virtually vanish from the earth?" As I have stood sometimes on colossal stones that made one guess in vain how they were ever moved in those days, I have said to myself, "Can it be possible that western civilization may vanish?" I have solemnly come to the conclusion for my part, very deliberately and cautiously, that if our civilization is only based upon this mechanical power it will pass away. And it is easy enough to see why. Ours is a machine civilization, and machines, as I have said, must run at terrific pressure to be payable, to fulfil their function. Let there come a catastrophe, whether military or economic, which makes the running of these machines impossible, and you will have a generation of mechanics who are losing their skill. In England we have got multitudes of the finest mechanics in the world whose joints are growing stiff for want of occupation. We have got nearly half a generation of youth coming out of the schools ready to do their life's work, but the factories are silent and the mines are closed, and they are getting into middle life on the dole, not having yet begun to be creative. Why, if we had another catastrophe greater than the last, as it inevitably would be, we might easily miss out one generation, or two generations, which would throw us back hundreds of years in culture, for though we are skilled mechanics, we are, in the main, very incompetent people. We are all specialists, we mostly do one thing in life, and in our line are competent, but take us off that line and we are very helpless. We are lop-sided, we are deliberately suppressing nine-tenths of our personality to be efficient along one narrow line, and if anything happens to our mechanism we are nearly done for.

A Lop-sided Civilization

We are sobbing and praying over the depression because we don't know what to do. Depression? Why, the men who came out here a hundred years ago or more hardly knew anything but depression. But they did not holler, and they did not grow panicky. Their more primitive life made them personally adaptable and efficient. Ours is a lop-sided civilization. And see. We go to what we call the backward nations of the earth to exploit them. We go to get their cheap raw products and cheap labor and make fortunes out of them, but we make mechanics out of them, too, and by-and-by they know how to make machines as well as we do, and in a great period of unrest like ours they awake from a long sleep and say to the west—you can

hear their voices ringing round the world—"Stand back, we don't want you, we can manage for ourselves." There is a great country called China, which has some four hundred millions of sober sorts of people who at least have not spilled over into other people's territory for centuries, but have managed their own affairs in some fashion. And they happen to be an exceedingly skilful and adaptable, and even an inventive people. They have great navigable waterways, and they have almost unscratched resources of iron and steel and coal and all manner of mineral and chemical substances. Do you suppose it is not virtually inevitable that a country like that, with its simple standards of living, will face you and me with a "yellow peril" which will not be militaristic at all? It will be an economic one, and if we have nothing but economics, nothing but our machinery, then our sun is sinking towards the west while we chatter about armaments. We fear even to take off our shoulders the metal burden which is thrusting us to the earth, a burden so heavy that in England fourteen shillings in every pound of our revenue goes into war directly or indirectly, and in the United States, mind you, the safest nation on the globe, they say that 83 cents of the dollar goes in the same way. They won the war. If you can judge by their bonus bill, they had more martyrs and heroes than any of the rest of us who at least died more freely. But they are spending more on armaments, more in cash, so their President says, than any nation on the globe.

Off with it, in God's name, off with it, this terrible, crushing, futile load! for the technique has changed, and the world's problems are not military but economic. It is not guns we ought to be talking about but justice. What are we going to do with excess populations? What are we going to do so that the surplus of one nation shall minister to the needs of another, and the need of another shall invite the strength of one more fortunate? What are we going to do in order to arrive at a basis of life which will discover the unities between men instead of the disunities? How long are we going to be drawing red lines on the atlas, thinking we can shut off our territories and hermetically seal them, when all the forces of the modern world are universal through the discoveries of science, like electricity and steam, and this wonder the ether, and the resources of the chemist, the powers of combination and analysis that already we have our fingers upon; and this great blundering, thundering, mammoth-like military Juggernaut obsesses our minds so that we say to ourselves, "Only control that and we shall have peace."

The Only Way Out

No, my friends. I think I know when we will begin to have peace. It will be just in so far and in so fast as we make the re-discovery that the universe is not a machine, it is a thought. It was made for man, not man for it. It has all the possibilities within it of life, splendid and glowing, sacred and divine; it has problems deep, dark, inscrutable, terrible, but none of them so dark or so terrible but what man can conquer them if he will.

I, for one, stand firm upon the spot of earth that I have reached after sixteen or eighteen years of Gethsemane, for I saw that damned thing close, I looked into its bloodshot eyes, I heard its belching roar, I learned to hate it, and, more than that, I learned to despise it. I learned to feel that in those men that it had reduced to bloody pulp there was something that was infinitely superior to itself, something that was being cheated and perverted and diverted, and I have found my way for myself, and I am sure I shall not desert this spot of earth until I die; that the one and only sure way of removing the world out of its morass into the highways of life will be a change of mind and of spirit. And when I ask myself, "What manner of change?" then I know where to look. I look at the place where the soul of the universe shines forth in the eyes of Christ, and I say it is not because he worked miracles, not because he raised the dead, but because in the depth of his soul there was mirrored the reality of the ages. I say before him, on bended knee, "My Lord and my God."

The First Thanksgiving

BY CARL KNUDSEN

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. *Hebrews* 12:1.

ESPECIALLY fascinating to those of us who live in Plymouth is the story, "The First Thanksgiving," which appears in Gregg's "Founding of a Nation." After a year of tragic suffering and great anxiety, the Pilgrims are rewarded with twenty-one acres of luxuriant and abundant harvest. Dwelling places have been much improved; there is not a sick person in the colony; peace with the Indians seems assured; the wilderness is rich with game; and the prospects for the coming winter are bright enough to cheer the heart of the most timid soul. Elder Brewster announces in a Sunday service of worship that beginning the following Tuesday and continuing until Saturday the colonists will enjoy a festival of thanksgiving similar to that which they had been accustomed to in northern England.

One of the striking passages in the account of that observance describes the harvest ritual connected with the gathering of the last shock of corn. Artistically inclined maidens of the colony find the largest wicker basket in Plymouth and festoon it with ribbons of many shining colors. To the beating of a drum the colonists then proceed, column formation, to the corn field. They march, singing a Psalm: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Arriving at the field, Governor Bradford gives the word for each person to pick an ear of corn, one at a time, and place it in the basket. This done, the company marches from the field to the gran-

ary again singing: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." By order of the governor they then kneel in a half circle in front of the granary. Elder Brewster leads the company in a prayer of gratitude. One by one, each man and woman present transfers an ear of corn from the festooned wicker basket to the granary. Priscilla Alden is chosen to carry in the last ear of corn and lock the door. As she presents the key to Governor Bradford the Pilgrims bow their heads and sing: "The Lord shall preserve thy going out and thy coming in, from this time forth and even forever more."

The First Thanksgiving Feast

Then follows a description of the first Thanksgiving feast. From every hut come the ever faithful women, proudly trekking their way to the common house with the steaming dishes of corn and venison and wild turkeys and cakes and other delicacies, too numerous to mention. Soon the long tables are loaded with a feast good enough for a king. The crowds outside wait rather impatiently for the order from the governor of the colony to come in and be seated. Soon they hear his call, and the tables are instantly surrounded with hungry, vivacious, thoroughly thrilled men, women, and children of the Pilgrim band. A fervent prayer of thanksgiving for God's infinite mercies and bountiful goodness is offered by Elder Brewster. When the feasting and sociability is over, the settlers leave the tables and spend the afternoon playing quoits and stool ball. The evening is passed with fireside singing and story telling.

On the following day, Massasoit arrives, by invitation, with ninety followers, to participate in a second feast. The Indians try at first to imitate their white hosts in the use of knives and forks, but they soon give up the struggle and sit cross-legged on the floor, devouring their turkey and "fixings" with a rather direct plan of attack. "Nature in the raw is seldom mild"; savages with their untamed appetites cannot wait for the formalities of the pale faces' world. The chronicler says: "When they finished, only the boards were left." After their feast, they are taught to play stool ball and quoits, after which they entertain their hosts with Indian dancing, war whoops, and bow-and-arrow marksmanship. Massasoit, after exchanging tokens of friendship, then mobilizes his men for their procession back to their wigwams and the Pilgrims close their festivities singing again: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

One of the first thoughts that comes to us whenever we recall the struggles and hardships of the pioneers is that we owe an immeasurable debt to the past. Civilization, like coral islands, seems to be built out of the very life blood and bone of past generations. In the words of Jesus, we are sent "to reap that upon which we bestowed no labor; other men labor and we are entered into their labors." We are told that the Pilgrims were so poor that they did not have money with which to buy extra sole leather for their shoes when they left England. They could offer no security for their passage except a promise of seven years of labor in the forests of America for the merchantmen who furnished them their ship. Governor Bradford in his famous journal says: "They were not acquainted with trades, nor traffic, but had been used to a plain country life and the innocent work of husbandry."

Heirs of Spiritual Riches

Here we meet in a union service of Thanksgiving exactly three hundred and eleven years after the Pilgrims on this very spot offered their songs of praise unto the everlasting God. What should be our mood at a time such as this? Is it enough to recognize with true humility that we are heirs of spiritual riches? Is it enough for us to organize our Pilgrim societies and bow reverently before our landmarks and our monuments? Nowhere in Scripture do we find any defense for a merely passive sentiment of thanksgiving. True gratitude can never stop short of enthusiastic and determined action. "Freely ye have received, freely give"; "we ought to lay down our lives for the brethren because Christ first laid down his life for us"—these are typical notes of thanksgiving that sound throughout the gospel song! Especially appropriate for our consideration are the words that open the twelfth chapter of Hebrews. After watching the heroes and martyrs of the past marching in review, in his vivid and exalted imagination the writer issues his call to gratitude. He does not call his people to sing new songs of the past, to build new tombstones or write new chronicles. He challenges them in the name of the spiritual titans of the pioneer days to carry on! "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

True gratitude to the Pilgrims means that we rededicate ourselves to that sublime faith in the ways of God which made their names immortal. We cannot be grateful descendants of great crusaders for God if our religion, like our spinning wheels, is to be more of a relic to admire than a means of active service to humanity. Surely we in Plymouth cannot be content to let our churches stand only as symbols of an ancient faith. Our religion must be more than an antique to admire with ancestral pride; it must be a power through which we are to recover moral and spiritual greatness for our times. What cruel ingratitude it would be for us to admire the stalwart faith of the Pilgrims and then let that very faith fail by default through our laziness and our dumb self-satisfaction. The saddest spectacle to me in this vicinity is that of men who are extremely eager to inherit the physical property of their Pilgrim ancestors and are generous to a fault in defending Plymouth Rock from souvenir hunters, but who have not the slightest interest in perpetuating the moral and spiritual qualities of their forefathers!

What the Pilgrims Stood For

Only a few yards to my left stands the Bradford obelisk, the oldest marked grave in the old burial ground. There you have read these words: "Under this stone rest the ashes of William Bradford, a zeal-

ous puritan and sincere Christian, governor of Plymouth Colony from April 1621 to 1657 (the year he died aged 69). Qua patres difficillime adepti sunt nolite turpiter relinquere." These last words—"what our fathers with so much difficulty secured, do not basely relinquish"—point the way to the first challenge of true gratitude—the conservation of values won by the trail blazers of the centuries gone by!

When we analyze the principles for which the Pilgrims risked their lives, we shall find that they are easily and often praised at a long distance but more easily and more often ignored when they confront us in their modern dress. Let us take a bird's eye view of

Carl Knudsen

some of these principles and see what happens to them when they fall into our hands more than three hundred years later!

The Pilgrims stood for the supremacy of conscience. Loyalty to their native land was overarched by their loyalty to God. No governmental edict or royal decree could persuade them to worship contrary to the dictates of the Holy Spirit. We praise them for their stand. Yet when a certain Douglas Macintosh faces the supreme court for professing his allegiance to God in the issue of modern warfare, many thousands of Pilgrim descendants cry, "Crucify him"!

The Pilgrims stood for economic democracy. It is amusing to see how present day writers studiously explain away the Christian communism which marked the life of our early colonists on these shores while at the same time they rhapsodize over the political democracy established in the Mayflower compact! Everyone in this settlement was invited to the first Thanksgiving feast, even the Indians. The same spirit prevailed before and after Thanksgiving among those who lived here. It was a case of "each for all and all for each." Economic democracy is not so simple in our day as it was then. In modern civilization private charity is entirely inadequate to our needs. It nourishes an already over-inflated ego in the giver and debases him who receives. It requires a revival meeting emotionalism which can rarely be sustained very long after Thanksgiving and Christmas. It means that those who have are asked to give the most at such times of depression when they have the least. In practice it brings about little uniformity in living standards, the philanthropists hardly ever modifying their manner of life to relieve the distressed. Private charity means giving from funds which the kind hearted donors can conveniently spare; it never means the actual sharing of the common lot. It encourages the "panhandler" and starves the "good citizen." It often assumes the moral delinquency of men who are no longer able to support themselves and ignores the culpability of many who have accumulated their fortunes through unscrupulous means or at best through accident of hereditary acquisition.

Loyalty to the Pilgrim Spirit

Economic democracy plainly calls for a new system in which society through government shall guarantee to every worthy citizen an opportunity to acquire a livelihood in self-respect and with reasonable security against oppression. Men who see most clearly into the heart of present day problems declare that the minimum demand of a Christian should be for nationwide unemployment insurance, federal coordination and control of the economic system for the common good, and a radical restraint of our opportunities for acquiring unearned wealth! If you are convinced that these proposals will measurably improve the lot of humanity and you oppose their realization for selfish reasons, then you must in all honesty renounce your loyalty to the Pilgrim spirit!

What would the "clouds of witnesses" that surround us in this locality have to say if they discovered that the very descendants who head the list of our Pilgrim societies are the arch foes of progress toward human betterment in our era?

The story is told of a traveler fighting his way through a blizzard in the rugged mountains of Glacier National Park. He was about to drop from exhaustion when he saw a light that led him to a cabin and safety. He asked his host of the evening why he kept that light burning long after he had retired. His answer was that he thought there might be someone lost in the mountains whose life might depend upon that light. The traveler later became wealthy and built a lighthouse off the coast of Alaska to save others whose lives might be endangered. That was gratitude in action!

The Call of Today

Today we are supremely thankful because the Pilgrims placed a light in the darkness of man's moral and spiritual world. Can we honestly say that in return we

are letting our lives shine with a radiance by which others may find their way? Do we show any marks of their courage, their zeal, their burning passion to follow God at all costs? Do we have their vivid sense of God's partnership in our everyday activity? Do we readily sacrifice personal pleasure and profit in the interest of spiritual values? Do we put heart and strength and soul into the cultivation of a vigorous church life in our community? A sincere spirit of thankfulness should lead us to a thoroughgoing reconsecration to the God who led brave men to these shores in those heroic days of long ago. Surrounded by these clouds of Pilgrim witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us!

More light shall break from out Thy word
For Pilgrim followers of the Gleam,
Till, led by Thy free spirit, Lord,
We see and share the Pilgrim dream!

What mighty hopes are in our care,
What holy dream of Brotherhood;
God of our Fathers, help us dare
Their passion for the Common Good!

Wild roars the blast, the storm is high!
Above the storm are shining still
The lights by which we live and die;
Our peace is ever in Thy Will!

The Christian Gospel and the NRA

BY JOSEPH MARTIN DAWSON

Bear ye one another's burdens, and so fulfill the law of Christ. Galatians 6:2.

SO wrote Paul to the Christians of Galatia. Might he not just now address this message to Christians in America? Is not this indeed the heart of enduring Christianity? It breathes the spirit of Christ who shared our earthly experience, imposed on us the obligation to share, and imparted the impulse to do so. It is not, we admit, the whole of religion, but it is at least one half of Christianity. We know the first part of Christianity is personal, individual, solitary in responsibility—"every one must bear his own burden"; "keep oneself unspotted from the world." Do we know yet that the second part of Christianity is social—"bear ye one another's burdens"; "pure religion before God and Father is this, to visit the widows and orphans in their affliction"? It is possible that this second half of the gospel, which was Jesus' first great message of the kingdom of God, was subsequently played down by followers through fear of death for alleged treason against the Roman empire, and therefore that personal salvation emerged with almost sole emphasis, resulting in a lopsided Christianity for centuries following. But what is the "whole gospel" upon which we insist? There can be no question, I take it, that the gospel as preached by Jesus provided for a new order of personal life, the new birth; and for a new order of social life, the kingdom of God on earth, which held in it righteousness and good will and fairness to all men.

A New Social Order

Without doubt this second half of the gospel, with its application to associated group life, which was lost sight of for ages, may be said to have been newly discovered only within recent generations. Particularly has it been subordinated, if not suppressed, in respect to the economic fields of human life. The Protestant reformation offered two great promises in attempted restoration to the world of a full or "whole" gospel. First, it meant to emphasize personal responsibility, discipline and moral character—to make good men. Secondly, it meant to build up a corresponding good life in the world. Unfortunately, in its correct insistence that salvation is a work of God, apart from human effort, and not dependent upon ordinances and institutions, it created the false impression that social institutions and civilization itself were irrelevant to salvation. This led to a disregard of responsibility for the social order. Religion gradually tended to become separated from life; to become the adjustment, somewhat after a legal fiction, of the soul's relation to God, and escape from an endless burning hell, and chiefly of value as regards eternity. It forgot that service to God must be in service to men, that God's will is to be realized in human affairs, and that his basic law is love. There grew up in the world an individualism which developed the monstrous, irrational, irresponsible industrial system which magnified the three giant economic evils: profiteering, speculation, exploitation.

It would seem that now, whether consciously or not, this long neglected side of Christianity is to find expression in the national recovery program. No one will accuse me of a partisan plea, for I marvel at some of the President's apparent inconsistencies, one of which is to lend aid to the sensualizing of the nation with drink offered as a bribe to tax payers; the other his strange rebuff to international cooperation. But I see in the NRA three significant challenges to our present-day life.

Sharing and Service

First, the NRA modifies the principle of profit with that of sharing. The prevalent economic philosophy has been "profit and forever renewed profit." This has made service only incidental to the conduct of business: it has made employers think always of how much they might produce with the lowest possible expense for the greatest possible gain. This has oftentimes proved immoral, inhumane, or entirely pagan in its spirit. We cannot here enumerate all its injustices. But who bore the brunt of falling prices more than the laborer? In a Texas city it is reported that workers have produced dresses at 24 cents each. In a New Jersey city, women workers have received as low as 65 cents a week. In each instance the product was sold

in popular bargain sales. Rauschenbusch tells of a French merchant, Chauchard by name, who amassed many millions as proprietor of a department store in which he paid notoriously low wages. When he died in Paris in 1909 he left his employes $75 each, while he was buried in a casket that cost $100,000—and he was wrapped in a shroud with pearl buttons valued at $100,000! Grand opera singers received fabulous sums for their requiems at his funeral. If the NRA program goes through to its full consummation there will in the future be no funerals of this kind in the United States.

Again, the NRA modifies the principle of speculation with the principle of service. It has been charged, and

JOSEPH MARTIN DAWSON

I fear with truth, that "this principle of speculation has made half our population adverse to honest labor." It has often removed business from the realm of fair exchange, and turned it into an effort by fortuitous circumstances, quick deception or questionable device to gain easy fortune. It may be one of the fundamental causes of the depression. Too often the effort has been to create profit rather than values. Long ago we dignified the teacher and minister with a quality of activity whose motive must be service instead of gain. Why should we exempt the business man from the same worthy motive? But what a different world that would immediately produce!

Cooperators All!

Finally, the NRA modifies the principle of exploitation with that of cooperation. It recognizes laborers as fellow men instead of mere machines. It looks upon them as sharers instead of a means to an end. It puts the Golden Rule in place of the rule of gold. It respects children and regards them in the interest of the future. It offers the laborer as much as possible instead of as little as possible. It takes the public into partnership in a three-cornered firm, in which employer, laborer and consumer cooperate for the common good; for the consumer, if the price is fair and legitimate, but contributes his part along with employer and employed for that which makes for the good of all.

We have at last lived to see Christ's word fulfilled, that "he who would save his life shall lose it." Even the most selfish profiteer, speculator and exploiter now draws back from the inevitable abyss which yawns before a continuing individualistic system and which he knows can only be bridged by sharing. We must more and more understand, however, that this is no magical formula for bringing back prosperity, to make people rich overnight. It cannot succeed if it goes forward on the profit motive which has proved hopelessly inadequate. It must be conceived as a way by which social justice can be attained; a method which magnifies humanity, which calls for a passion for one's fellowmen. It requires burden-bearing, patient sacrifices, the abnegation of selfish interests. It will be a long time perhaps in its outworking. Only the spirit of Christ can make it effective on a voluntary basis, and only by accepting it voluntarily and from conviction of its carrying the authority of the law of Christ, can it bring the lasting benefits prayed for so fondly and fervently by some of us who see Christ moving within the shadows of our time.

We Are Thankful for These

THESE to be thankful for: a friend,
A work to do, a way to wend,
And these in which to take delight:
The wind that turns the poplars white,

Wonder and gleam of common things,
Sunlight upon a sea-gull's wings,
Odors of earth and dew-drenched lawns,
The pageantry of darks and dawns;

Blue vistas of a city street
At twilight, music, passing feet,
The thrill of Spring, half joy, half pain,
The deep voice of the Autumn rain.

Shall we not be content with these
Imperishable mysteries?
And jocund-hearted take our share
Of joy and pain and find life fair?—

Wayfarers on a road where we
Set forth each day right valiantly,
Expectant, dauntless, blithe, content,
To make the great experiment.

AUTHOR UNKNOWN.

Let Us Quit Being Hypocrites!

BY CORNELIUS GREENWAY

Quit you like men. Be strong. 1 *Corinthians* 16:13.

WE have come here this morning to remember the ten million brave men who fought "to end war forever." These ten million men haunt us with their bleaching bones and they tell us that it is easier to die than to live! A bullet from a machine gun hidden behind a parapet; a sizzling, whistling noise; the hurt as if a lighted cigarette had been held against the skin, then everything grows black; staggering for a while, rolling over, kicking aimlessly and helplessly the mud soaked soil of the battlefield, and it is all over, and peace has come at last to the lad who fought for peace.

Those of us who have returned from that infernal, fiendish, wholesale slaughter have a much harder task to perform than had those soldier dead, because we are called upon to think; and the noise of ten million rattling bones, once the framework of ten million young men, drives us on, to think, to labor, to become the makers of world peace. Those ten million men of yesterday tell us that there is a better way to serve Justice and Liberty than to fling young bodies into the mud of the trenches. That better way is to think fearlessly, to refuse to allow others to do our thinking, to refuse to allow politicians to use human bodies like so many pawns in a political game of chess. The trouble is that most of us think with our own particular age in mind, when in truth the skeletons of these ten million men should make us think with the ages in mind and not with the "frantic immediacy."

The Unknown Soldier

In August, 1929, I had the good fortune to be the guest preacher for two Sundays at the union services of the Unitarian, Congregational and Universalist churches in the city of Washington, D. C. Naturally, as a veteran of the world war, as one who has felt the burning pain of bullet wounds, as one who has tasted the murderous, choking poison gas, I wanted to see the grave of the Unknown Soldier! When I stood before the simple marble slab in Arlington cemetery, I thought of all the experiences that boy must have had in France—the dirt, the long marches with his pack, the tired shoulders on account of the straps that held his pack, the weight of the tin hat, the heavy, tired feet. And I asked this unknown soldier the question: "Buddy, for what did you die?"

And he replied, in low, halting tones: "I do not know—but I do know that I was born for something better than to wear myself down to skin and bones, to wind up with a bullet in my head!"

And I listened, and pondered. He was right—and how flat and false seemed then the "call to the colors" of years agone—the call to unknown soldiers and known soldiers—to "make the world safe for democracy!"

It was all a mistake, a tragic mistake—and we now repent of it all.

But what are we doing today to show our gratitude to that lonely, heroic unknown soldier—and to a million others who thought they were going out to "save civilization"? We continue to play the same old game of every man for himself; we claim our personal rights and privileges; we would make our nation the greatest and the strongest, planning the largest navy and the largest aviation force—and we have the audacity to call ourselves Christians—followers of the Christ. I tell you, as long as we continue the old game of chess, as long as we refuse to make concessions and sacrifices, as long as we obstruct, quarrel and squabble, so long will that bloody monster War take more millions of men who are now sweet children, beautiful youths, and fling their bodies into war graves.

We are Hypocrites!

We are insincere! We are hypocrites! While President Hoover and Premier MacDonald burned the midnight oil to lay down fundamental agreements for peace, there took place, by an ironic coincidence, at Aberdeen (Maryland) Proving Grounds, U. S. A., an exhibition of the latest and most effective war machinery—bigger and better guns and bombs; bigger and faster aeroplanes; huge batteries of anti-aircraft guns, electrically aimed and fired; tanks that can make sixty-two miles an hour on wheels on the highway. Also I must not forget to tell you that there is now no longer need of mules in the army, for the ordnance department has now a new motor transport that can readily be converted into a light tank. And the army officials tell us with pride that they now have shells that can tear their way through a sixteen-inch steel armor-plate!

And, as I consider all this frightful preparation for new wars, I can hear the soft, pleading voice of the lonely boy put away beneath a single marble slab as America's Unknown Soldier—"I was born for something better than to wear myself down to skin and bone and wind up with a bullet in my head!"

And I see, as if in a dream, a human figure standing near the lonely tomb of that boy; and as I look closer to identify the stranger, I notice that his face is scarlet with shame, that there are gaping wounds in his hands and feet and I know it is the Christ, the Jewish man who became a Gentile God, who still walks this land of ours like a tramp—for "there is no room for him!"

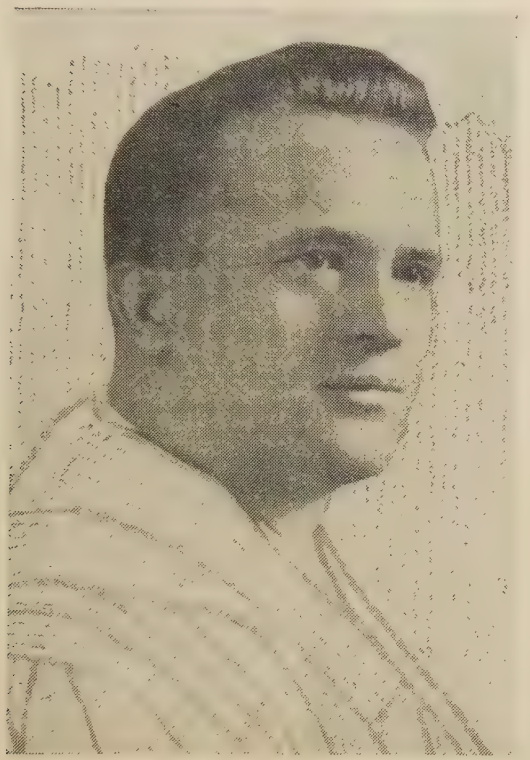
The Ignored Christ

Many people who visit Washington come to take a look at the unknown soldier's grave, but they see nothing but stone and a sentry on guard—they fail to see the suffering Christ. For such a Christ has no reality for them. We talk much about humanism; we know little about the Christ who pleads for a better world, a warless world; a Christ who stands beside the boy's tomb in Washington pleading, "I am the Way, the Truth and the Life!"

A great soldier once said, "It is the business of the church to make my business impossible!" He was the

commander in chief of a victorious British army and his name was Sir Douglas Haig! But in many instances the churches keep step with the military bands, fall for the uniform and medals and allow the Christ to keep a lonely vigil. No wonder that the youth of today do not frequent our churches. They are sincere; they hate hypocrisy; our youth are honest and above-board in spite of the wagging of the elders' heads. The young people say: "You preach Christ, yet you support war with your blessings, and with your services. How come?"

Some of us have not forgotten that during the war the pulpits were the best recruiting agencies the army and the navy had and that silver-tongued men of God



Cornelius Greenway

preached not peace but hatred and revenge! Shelley was right when he wrote, "War is the priest's delight." Ten million skeletons haunt us because we still preach nationalistic, warlike sermons.

The Yes-Yes Chorus

Dr. Frank D. Adams, in his presidental address at the Universalist convention in Washington, was brutally frank when he asked the delegates: "Really, does brotherhood of man throb in your veins, does Fatherhood of God mean anything to you?" "Have we tried bringing our fundamental principles down out of the rarified air of intellectual speculation into the warm heart of practical brotherhood?" And then, like a flash of lightning out of a clear sky he hurled this terrible truth at us: "The mere suggestion of getting out of the beaten path and retrieving our lost position of pioneer leadership in the religious world sends chills running down our spines and starts a great chattering of teeth among us! God knows, our ministers are none too brave!"

Dr. Adams told us the truth. We are hyphenated Christians. We stand up and say, parrot-fashion, "I believe in the brotherhood of man," and at the same time we support the most conservative programs. We have lost that priceless heritage so dear to our early Universalist fathers—"independent, creative, thinking." We are members of the "yes-yes" chorus. We see the marble slab of the unknown soldier—we fail to see the bleeding Christ with face scarlet with shame. We are hyphenated Christians, in other words, no Christians at all! Hypocrites—for we do not believe in the brotherhood of man—or we would slay this War-Monster once for all!

The Call for Elijahs!

And yet, young men and women, potential fathers and mothers, it is not enough for you to point a scorning finger at the older generation and tell them: "We have been heirs to a leaden legacy of fear that has well nigh banished joy and made of life a long nightmare!" That is not enough! It is the easiest thing to condemn, but O you golden youth, build *ye* the Temple of God upon the earth by following more closely the teachings of Christ, by living up to our declaration of faith, "I believe in the brotherhood of man!" Do not follow the examples set before you by the elders—learn by the mistakes made by others and help bring the Lord Christ down from his cross. Give peace to the souls of those ten million men who died to outlaw war! Remember, it is up to you who are living to do the creative thinking, to demand from those who minister to your spiritual matters—sincerity! Demand from your spiritual leaders sermons that make you think, that cause you to go out and dare. Be not satisfied with lovely poetic sermons that make you feel contented. You must make your spiritual leaders feel that what you demand and have a right to demand is modern Elijahs, not essayists who too often cause religion to become an opiate.

You must not blame too much the minister for the confused trumpet noise he makes; for often he is compelled to blow a certain tune—while his heart is breaking. It is the business of the church to make war impossible and thus it is up to the people who make up the church to demand fearless thinking and uncompromising truth on the part of those who occupy the pulpits! Elijahs we need—God knows there are all too many Babbitts and Elmer Gantrys! Reinforce your ministers with your moral support in these days of reconstruction, urge them to bring unto you the Christ free from theologized dogma or creed.

Remember! Ten million ghosts drive you on to bring the larger day.

Out of the tomb of the Unknown Soldier can you too hear a soft voice, a pleading voice of a youth held down by a marble slab: "I was born for something better than to wear myself down to skin and bone, and wind up with a bullet in my head?"

I pass on that message to you, you who are stand-

ing on tip-toe to see the Christ, you heroic youth with the Vision Splendid in your eyes!

Do not fail the boy beneath the unmarked marble slab; give peace to his restless bones. Assure him, by your deeds, your lives, that it shall not be again!

The Eternal Hide-and-Seek

BY L. B. MOSELEY

It is the glory of God to conceal a thing: But the glory of kings is to search out a matter. Proverbs 25:2.

ACCORDING to this wise man it is the glory of God to conceal a thing, but the glory of kings to search out a matter. Indeed it does become the position of God to be hid in mystery. A god worthy of the name would certainly not be fully grasped by the mind of man. He has concealed himself in his universe. Whatever we think or dream about God must be limited by our very human faculties. It was the future life which Paul had in mind when he said, "Then shall I know fully." We can know many things here, but we cannot know anything fully. "No man hath seen God at any time." Indeed, our God is "a God who hides his face."

A high conception of God will make any of us humble before even our own inadequate concept. To think for a moment that we have found out the chief secrets about God is to reveal the fact that our God is too finite to rule this universe in which we live. At best our knowledge is but "broken lights" of that Light that lighteth every man coming into the world. Despite this fact, man never quits the quest. Some few may drop by the wayside in discouragement. The masses, however, continue blindly, and sometimes unknowingly, this age-old search for God. The man with kingly qualities will never leave off the search. God has concealed himself in his world. We have the urge to seek for him. God hath planted eternity in our hearts. It is an eternal hide-and-seek.

This is as it should be. It is good pedagogy. Do we not learn the most in school when our teachers guide us into the mastery of our own problems? A person does not help us by doing for us what we should do for ourselves. What better way then could God use for disclosing himself to us other than by concealing himself and bidding us search for him? Can a man by searching find out God? No! But try as he will, he must search. And a search it has been!

Following the Highest We Know

If it is the glory of a king to search for God, how can we proceed? It has been my observation that by following the highest we know, we come to know better the highest.

I do not expect any new release of spiritual power until we begin to practice seriously some of the ideals that we mentally accept. Truth is like a highway: we cannot expect to see stretches of road miles ahead until we traverse the road immediately ahead. Have you ever been driving when the road seemed to disappear several hundred yards ahead? If you had stopped you probably could not have told which way the road turned. But by continuing to travel you came to the place where the highway stood out in clear outline.

Is not that the way life does with us? As we proceed to act upon the highest we know, we constantly see more clearly the road ahead. This has been the experience of Dr. Justin Wroe Nixon, too. He says, in "An Emerging Christian Faith":

> Of all the ways of approaching the divine there is none which brings a more convincing sense of response on the part of the "power" which dwells within all our values than comes to the individual who takes a risk for or who serves at a cost the Best that he knows. Under such circumstances this sense of a rightness in things may become focused sharply in the consciousness of a Supporting Power. The writer recalls one experience of this kind which constitutes for him a permanent datum of religion. It was upon an occasion when an important decision hung in the balance. Whichever way the decision went, it appeared that some good would be sacrificed. Finally, he saw a solution which included all the good on both sides, but which involved considerable personal risk. Nevertheless, this solution was chosen. With the choice came a discovery which one describes in figures of speech rather than in analytical terms. The experience was like that of a man sinking in a bog and coming unexpectedly upon firm ground. It was like digging fruitlessly through sand for a foundation and coming suddenly upon solid rock. Out of the experience emerged this bit of wisdom, that when a man rests his all on the Best that he knows, he discovers that the ideal thing which seemed so fragile when he stepped out upon it has foundations which make it the most utterly real Supporting Power he has found in life.

We find more light by following the light we have. That is true in the realm of chemistry or physics or biology as well as religion. John is saying that we find God by following the highest we know: "If we love not our brother whom we have seen, how can we love God whom we have not seen?"

A Way to Calmness

What other suggestion can we make that might be of help in finding God, "not as a problem but as a personal help"? By quiet meditation we invite the Voice without to speak to us quietly from within.

Why are there so many troubled, hurried, confused people today? Why have there always been so few people with calmness and certainty? When we see the face of the bishop in Les Miserables we envy the solemnity and peace of that countenance. When we see Jesus standing before a mob that cries "Crucify him, crucify him!" we would naturally expect to find him cringing from the consequences of that misguided people, but instead we find him serene in his self-control and certain in his purpose. He alone in that group is master of his own soul.

May I say to you business men, you will be vastly better off if you force yourselves to take time to pull the loose ends of your personality together and tie them into

one thought-out purpose. You housewives who have heavy responsibilities and feel that you fall below your own standards, should seek the calm where alone your better selves can rise to the place of prominence. You students who feel that activity is all that counts, may I say to you that your activity will count for more if you think out your contemplated actions, and then execute with enthusiasm the plan.

All I am saying is this: Every one of us needs solitude today as never before in the experience of most of us. God can best show us a better world, a more just world, a more worth while world if we weigh values in silence alone with him. Let us remember that Moses, Isaiah,

L. B. Moseley

Jesus, St. Francis, Gandhi and Kagawa all heard God best when alone.

Then, too, we can find God real by observing effects and proceeding from these facts to an understanding of their causes. All that modern science has accomplished has been due in part to a most careful scrutiny of results, effects, things as they are. We know that two parts of hydrogen and one part of oxygen will make water. That is an effect. We learned from that a law of chemical affinity. In the experience of men we learn certain causes by observing the effects produced. This experience of Kepler (quoted by John Fiske in his "Through Nature to God") shows how we can proceed from orderly facts to a Mind which produced that order:

> Yesterday, when weary with writing, and my mind quite dusty with considering these atoms, I was called to supper, and "It seems, then," said I aloud, "that if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of eggs, had been floating about in the air from all eternity, it might at last happen by chance that there would come a salad." "Yes," says my wife, "but not so nice and well-dressed as this of mine is!"

And here is Bertrand Russell in his "Why Men Fight," recognizing the effects on life of certain beliefs. He sees the effects but refuses to proceed to the cause:

> Life devoted only to life is animal without any real human value, incapable of preserving men permanently from weariness and the feeling that all is vanity. If life is to be fully human, it must serve some end which is impersonal and above mankind, such as God or truth or beauty. Those who best promote life do not have life for their purpose. They aim rather at what seems like a gradual incarnation, a bringing into our human existence of something, eternal—remote from—the devouring jaws of time. Contact with this eternal world—even if it be only a world of our imagining—brings a strength and fundamental peace which cannot be wholly destroyed by the struggles and apparent failures of our temporal life.

Some of us cannot believe that illusion has produced the most beautiful characters in history and furnished the greatest urge for unselfish and radiant living known to man. Like the Arab in the desert, we know the track of a man in the sand, but see in the glow of a sunset the track of God.

Things Were First Thoughts

We can find God by observing the facts of life and then attempting to erect a philosophy which will most reasonably account for *all* those facts. But only he who has eyes to see can really see. John Fiske shares with us a beautiful experience when he says: "I often think, when working over my plants, of what Linnaeus once said of the unfolding of a blossom: 'I saw God in his glory passing near me, and bowed my head in worship.' "

The ability to see a bush ablaze with God, or a flower laying bare the beauty of God, depends upon the individual outlook and his desires.

Dr. J. W. Lynch of Wake Forest college used to say: "Every single thing was a thought before it became a thing. A chair, piano, or skyscraper was a thought before it became a thing. The stars are God's thoughts on fire."

We are assisted in finding a faith to live by through observing God's laws and proceeding to their causes.

The most satisfying experience of God that the race has had, has been in and through Christ. So we would state another helpful method of finding God: by beholding the Christ of God, we behold the God of Christ.

Are we to judge the central purpose back of our universe by the lowest manifestation in it or by the highest? When I hear some individual dogmatically rule God out of his world, I wonder if that individual feels that he has solved the riddle of life. No, the world is still here! Man is still here! What does it all mean? Where have we come from and whither are we going?

The highway is open for leadership better than that of Christ. If someone can give to us a more abundant, more beautiful, more permanently satisfying, and a more reasonable life than Christ has given, then let us follow that one. But until that time comes, where can we learn more about the high God than in him who is the highest and holiest Man? Some of us think that this

universe would not have produced a man better than God. Dare we think of God as less than him who said, "He that hath seen me hath seen the Father"?

Better than sitting down to a philosophy of complete agnosticism is arising to dare on a great assumption. The men who have "bet their souls that there is a God" have been the men who have accomplished things.

Standing the Test

What I have been trying to say this morning is excellently expressed by that lover of men and seeker after God, Edwin Markham, in his poem "The Testing":

When, in the dim beginning of the years,
God mixed in man the raptures and the tears,
And scattered through his brain the starry stuff,
He said, "Behold!" Yet this is not enough,
For I must test his spirit to make sure
That he can dare the vision and endure.

"I will withdraw My face,
Veil Me in shadow for a certain space,
And leave behind only a broken clue,
A crevice where the glory glimmers through,
Some whisper from the sky,
Some footprint in the road to track Me by.

"I will leave man to make the fateful guess,
Will leave him torn between the no and yes,
Leave him unresting till he rests in Me,
Drawn upward by the choice that makes him free—
Leave him in tragic loneliness to choose,
With all in life to win or all to lose."

How well are you standing the test? Have you grown weary with the search, or have you grown intoxicated with the thrill of this greatest of all adventures, the adventure that glorifies kings, the search for God?

"Thy Kingdom Come"

BY M. E. BOLLEN

Thy kingdom come, Thy will be done, as in heaven, so on earth. Matthew 6:10.

THE prophet writing concerning the coming Messiah said: "For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. And of the increase of his government and peace there shall be no frontier."

And Luke, in his gospel, affirms and verifies the prophetic pronouncement. Of all New Testament writers, Luke was the classic. And as he knew the classic Greek, it may be assumed that he knew also what word to use to translate either the "seventy" or the Hebrew. Hence there seems to be no reason for not giving this word the same meaning in the prophet that Luke gives to it in his gospel, referring to the content and the extent of the kingdom rather than to the time element.

This being true, no act of man or institution of society should lie beyond the frontier of the kingdom of Jesus. The rule of Jesus has long been recognized in the field of worship or cult, and in that of teaching or creed, but it has not been generally recognized in the more practical fields of social, political, and economic life.

The mature religious experience of every person must pass through three quite well defined stages: ritual, belief, and life; or cult, creed, and conduct. The history of every religion is written in three chapters: ceremonial, theological, and ethical; or cult, creed, and conduct.

This growth may be withered, smothered, or crystallized at any stage in either the experiences of people or in the history of religions. When checked in the life of a person it may cause bitterness and remorse. The individual may even turn against the faith that was once confessed. When growth is checked in the ongoing of a religion it loses its dynamic and ceases to promote supreme devotion to the Infinite or to seek the universal welfare of mankind.

The priest is prominent in the ceremonial stage, and is magnified; the professor is eminent in the theological era, and is glorified; while the prophet is conspicuous in the ethical stage, and is crucified. When priests and professors begin to cry "Crucify" they have ceased to grow.

Jesus' disciples may now worship without being criticized; they may teach without being ostracized, for worship and teaching are honorable occupations within the borderland of the kingdom of Jesus. But even now, when a pastor becomes prophetic or a church becomes dynamic demanding ethical conduct, the fires of criticism and ostracism are soon kindled, and the flames grow hot and hotter, until the pastor retreats to the temple and the school or the church becomes passive. For as yet the prophetic and the dynamic are still beyond the kingdom frontier of Jesus.

I. Cult

The priest ministers the ceremonies of the temple and we have the cult. When Moses gave the freedmen an organized worship, in the wilderness, it was largely ceremonial. The priest was arrayed in bright colors. The tabernacle worship was most elaborate as compared to the primitive camp life of Israel. Half a millennium later, when Solomon dedicated the temple in Jerusalem, it was rich and grand. Their rituals, ceremonies, and offerings were so arranged as to make a deep impression on the somewhat simple, elementary thought life of the masses.

Today priestly inclined churches and pastors build cathedral-like churches, robe their choirs, and gown the pastors, an elaborate ritual is worked out and pastor and service begin to rival the priests and temple of Solomon's time. Worship is in danger of becoming an end in itself instead of a means to spiritual growth and attainment.

And yet, no man or religion can ever outgrow worship. It has a vital place in the religious experience of every soul, as well as in the historic development of every religion. Let worship be elaborate or simple, dignified or plain, so long as it is a means to help the people and the public on to God. Worship not only marks the initial stage of religious experience and history, but it also ministers to its growth and development. Let no soul imagine that it can ever find God without the act of public worship. When worship ceases souls deteriorate, and society disintegrates.

The worship stage is the golden age for the priest; he is magnified. The temple and the priest are sheltered within the frontier of the kingdom of the Man of Galilee.

II. Creed

"When your children ask in time to come, saying, 'What mean ye by these stones?' then ye shall say unto them . . ." People inevitably pass into the questioning stage, otherwise there can be no progress. Memorials must be explained and rituals must be justified. Such explanations and justifications are the beginning of creeds. A cult explained is creed begun. The priest ministers, and the teacher explains, but both are necessary.

From the explanation of memorials and ceremonies teachers go on to discuss the more philosophical questions of religion, the nature of God, the universe and eschatology.

The creedal wave of Judaism bore on its crest such leaders as Shammai and Gamaliel. Those leaders are now rivaled by teachers who bring forth things new and old. Bible conferences, Bible institutes, theological seminaries, schools of religion, and summer assemblies are in evidence. Sermons are preached, books are written, debates are held, dissertations are published, regarding "what these stones mean." Doctrines of God, Christ, inspiration, atonement, salvation, eternity, the return of Jesus, and so on without end, are worked out with great variety, and many times with meaningless charts, diagrams and models.

The creedal stage is a critical period in either the experience of a man or the history of a religion. At present the conservatives declare the times to be incurably bad. With them, the "rich man," the "camel," and the "needle's eye," belong to the next dispensation. This interpretation satisfies those who profit from the existing order, be the order slavery, feudalism, or capitalism, until profits are jeopardized the prosperous are content. And conservatives, as we all know, tend to become incurable pessimists.

On the other hand, liberals make the "needle's eye" a sort of triumphal arch over the theological boulevard and limousines, loaded with millionaires, dash through six abreast. The "process" that is in evidence in evolution works for the ongoing of the kingdom of God, regardless of the animal passions of men. Such are the speculations of liberals.

The creedal stage marked the decline of the Greek philosophers. They accept the dictum that "knowledge is virtue." Today we substitute the assumption that the learned are holy. The intelligentsia hold their position because of the patronage of the prosperous. And so long as the prosperous, living, will increase the salaries of priests and professors, and, dying, will endow the churches and schools, just so long the priests and professors are inclined to give their benefactors a theological passport to glory, though the "needle's eye" may be taxed to the breaking point.

This is a sort of creedal period, and teachers and pro-

A Prayer of Thanksgiving

By Ernest Fremont Tittle

O GOD, whose love has never let us go, we thank Thee for the wealth which still is ours. We thank Thee for the birds of the heaven and the lilies of the field, for the glory of sunrise and of sunset, for the gladness of the morning and the grandeur of the night.

We thank Thee for the heritage which has come to us from the noble dead, whose quest of truth has lighted the path in which we walk, whose quest of beauty has enriched the world in which we live, whose quest of goodness has ennobled the soul of the race, and whose quest of Thee has made life significant forever.

We thank Thee for friends whose coming into our lives has been as rest after toil and as sunshine after storm. We thank Thee for those dear comrades of our joys and of our sorrows who have loyally stood by us in days of stress and strain. We thank Thee for our children and for our children's children, whose coming into this world has brought to us so much of joy in the present and so much of hope for the future.

We thank Thee for opportunities which now are ours to steep our souls in beauty, to gird our minds for the pursuit of truth, to make friends and be friendly, to lend hands of help to those who need us, to dream dreams and try to realize them, to discover some way out of our present distress and lay the foundations of a better world.

We thank Thee that Thou hast so made us that our hearts are restless till they find rest in Thee. We are grateful for every revelation of Thyself which Thou hast given us, and especially for the light of Thy glory which shines in the face of Jesus Christ our Lord. Thinking of him we cannot easily believe that life is meaningless or pitiless or vain. Thinking of him we dare to believe that all we have ever dreamed of good shall one day exist, that truth and righteousness, justice and love will eventually prevail in our world.

We give thanks unto Thee, O God, for the wealth which still is ours. Amen and Amen.

fessors are glorified, so long as they do not demand ethical conduct. The schools are hard by the temples, safe within the kingdom frontier.

Just as men who worship may imagine themselves holy, so men who subscribe to a creed may believe themselves saved. The acceptance of a creed becomes a substitute for salvation. Creeds, like worship, are vital to growth, but never an end in themselves. For the conservative religion becomes the acceptance of a creed; for the liberal it is a theme for a discussion. Neither conservatives nor liberals accept religion as a way of life. It is easy for teachers and professors to believe that when they have said something they have done something. Meanwhile one tends to pessimism and the other to groundless optimism.

III. Conduct

The final test of a man's religion is his conduct, and the supreme test of a religion is the type of civilization that it produces.

The priest, the professor and the prophet give to us our norms for cult, creed and conduct. The priest carries on in the temple, the professor in the school, and the prophet in the marketplace. The people are reverent in the temple, respectful in the school but resentful in the marketplace.

When a prophet goes contrary to the counting-house code, he finds that one head is easily crushed, one heart is soon broken, one prophet is readily crucified. And a single prophet cannot bring about institutional repentance. But as Jesus has provided the prophet to deal with individuals, so he has provided institutions, the churches, to become prophetic in the marketplace.

The prophetic institution cannot be disposed of as can a lone prophet. Military men may send one Quaker to prison, but militarism cannot exile the Quaker denomination, and in the field of militarism they are surely prophetic. If only all churches should join with the Quakers in the military field, wars would be no more. The frontier of the kingdom of Jesus would be pushed out beyond the field of international differences, and wars would cease and arbitration would be ushered in. At present militarism is beyond the kingdom frontier.

The prophet loves his own color and his own clan. He also demands justice and equal privileges for all colors and for all clans. But as yet, churches have not become sufficiently prophetic to push the kingdom frontier beyond the color line.

The prophet denies that industrial civilization has Christianity in its protective pocket. However, denominations at present are not sufficiently prophetic to resent being pocketed, provided the pocket be velvet-lined. Modern industry is as yet beyond the frontier of the kingdom of the Messiah. Industrial civilization is dazed with the problem of unemployment. The present situation is a challenge to the churches such as only prophetic institutions have the courage to solve. The wilderness problems of modern industrial civilization cannot be solved by returning to the Egyptian fleshpots of competitive production with a profit motive.

Moses, as prophet and leader, gave to the Israelites land, labor, and economic laws that prevented the exploitation of the land and the people. Every generation the homestead was returned to the old homesteader's family, labor was freed and debts were canceled. They called it a "year of jubilee." Should a similar boon come to our generation we too might hold a celebration.

In our own country millions are accumulated every twelve months by the exploitation of the land, the people, and the markets. Men accumulate their millions, live luxuriously, spend lavishly, and then do penance by

M. E. Bollen

giving publicly and endowing heavily. It will be a great day for the kingdom of God when churches rise up in their prophetic power and by precept and proclamation declare that such endowment and gifts are not a passport through the golden gates to the City of God. A man of wealth once said that it was a disgrace for a man to die rich. Possibly he was right, but surely it is no disgrace for one to die as he has lived. But as yet wealth getting is not within the borderland of the kingdom of the Master.

Strange as it may seem, it was not necessary to declare war against China some time ago when the United States returned some indemnity gold. This country was willing and China seemed really pleased. Big guns and poison gas are not necessary to have the privilege of being a brother to other nations. But, as yet, the international problems lie outside the kingdom border.

When these various fields are included in the kingdom of Jesus, of which "there shall be no frontier" we will have taken one long world step in answering the

prayer of Jesus, that the will of the Father might be the law of the world.

Meanwhile, let us remember that worship is essential to Christianity. The cult, the ceremonial cannot be discarded. Also that philosophy and study are an essential part of our religion. We cannot dispense with our statements of beliefs and make progress in the work of the kingdom of God. Priests in the worship and teachers in the theologies are essential. But worship and teachings are a means to an end, and the end is conduct. The ultimate test of any religion, Christianity above all others, is what kind of people do its disciples eventually become, and what kind of institutions does it eventually produce. Individuals mold institutions and they in turn determine the destinies of civilizations.

In our Christian religion our churches will become righteous only as its leaders are prophetic in message and life. And our nation and other nations will become righteous only to the extent that the churches by precept and proclamation become and demand righteousness from corporations and institutions. This is true whether the corporations be social, religious or economic; whether they be merely local, national or international in the scope of their various activities.

Thus shall prophetic churches push back the frontier of the kingdom of the Messiah until it shall reach beyond all color lines, include all industrial affairs, and dominate all international relations. Then the world will behold the dawn of that era for which Jesus taught his disciples to pray—"Thy kingdom come, Thy will be done, as in heaven, so on earth." For until the will of the Father is done on earth there remaineth a frontier to the kingdom of Jesus—"And of his kingdom and peace there shall be no frontier."

The Lost Radiance

BY LEONARD V. BUSCHMAN

Restore unto me the joy of thy salvation. Psalm 51:12.

WE were all surprised a few months ago to read in our daily papers that Adolph Hitler had been given the portfolio of chancellor of Germany. His rise, and the rise of the Nazi party, has been a most rapid one. Hitler is really an Austrian and not a German. He took out citizenship papers two years ago when he was a candidate for president. Six years ago he was practically unknown in the land over which he is now virtually dictator.

Mussolini's experience in Italy is somewhat similar. For a number of years he was regarded as a dangerous radical. He was banished from his own country, and lived for a while in Switzerland. But after the war he rose rapidly to the position of dictator of Italy. He was able to inspire his black-shirted Fascists with his own ideals of government, and with the help of less than fifty thousand followers he staged a bloodless revolution.

When Lenin first preached his communistic ideas based on the teachings of Karl Marx, people thought he was a wild-eyed dreamer. But because of his tremendous enthusiasm he soon found followers. When the revolution took place he was able to put these theories into practice, and today in Russia Lenin is almost deified. Even today some one million members of the Soviet party are imposing their wills on one hundred and thirty-nine million people.

There was a time when the early Christians were regarded as dangerous radicals. But because of their great zeal and their willingness to die for their cause they soon caused great changes to take place in the Roman government. The disciples went everywhere preaching the gospel. They counted it a joy to suffer for their faith. Many of them felt a strange inner compulsion to preach the gospel. "Woe is me if I preach not." Others said, "We cannot but speak the things which we saw and heard." They felt that it was far more difficult to keep silent than it was to go everywhere to preach. Many of them went to the stake rather than give up their faith. Others were thrown to the wild beasts in the arena. But the persecutions of the hostile emperors did not dampen their enthusiasm. The blood of the martyrs was the seed of the early church.

Men Who Were "On Fire"

The early church fathers and the great evangelists down through the ages have had some of this same zeal. Chrysostom and Savonarola followed in the footsteps of the apostles in their unswerving loyalty to their faith. Luther and Calvin had the same crusading spirit. John Knox prayed, "Give me Scotland or I die." Wesley and Whitefield were burning and shining lights in a darkened era of English history. They were on fire for God. Their influence spread across oceans and affected the spirit of the Christian religion all over the world.

Dr. L. P. Jacks some time ago published a book under the title, "The Lost Radiance of the Christian Religion." It was his contention that our religion has lost much of its appeal and attractiveness. We realize only too well that the fires of religious enthusiasm are at least banked. Theodore Roosevelt used to tell of his being taken into one of the large New York churches by his mother. He was only six years of age. He said that he hung back in fear and alarm. Finally his mother said, "What is the matter with you, Teddie?" "I'm afraid of the zeal." "Zeal, what do you mean?" "Mother, didn't you read the other day that part of the Bible which said, 'The zeal of thine house hath eaten me up'?" One can walk through our churches today with a feeling of absolute security. The zeal of the Lord's house will consume no one today.

There are several reasons why our religion has lost some of its former radiance. A faulty system of education has affected our religious enthusiasm. There is surely something faulty with an educational system which tends to substitute a sneer for a prayer, and a cynical laugh for a declaration of faith. Yet we know that some universities are doing that very thing. Many of our colleges and universities were started as Christian institutions. Gradually their control has passed into secular hands. Funds which were given for the purpose

of training men in the Christian faith are now being used in some cases to undermine the faith of students in that faith. Not all of our schools of higher education are guilty of this breach of faith, but many are. We cannot improve upon that deduction of the ancient philosopher who said, "The fear of the Lord is the beginning of wisdom." Any educational system which leaves God out of account is a faulty system of education.

Many have also made the mistake of thinking that civilization is enough. They have mistaken respectability for righteousness, conventionality for conversion. They have felt that church membership implied that a man should be a hail-fellow-well-met. They have felt that if they could get the "heathen" to adopt American standards of living—use our sewing machines, smoke our cigarettes, burn our oil, replace chopsticks with knives and forks, then these heathens would be Christianized. A traveler who had been in the jungles for many months came upon a mission compound and was shown every hospitality. His diary for that day records the fact that he was glad "to sleep again in a Christian bed." There is a vast difference between civilizing a people and Christianizing them. It is all right for us to share with these people our ethical and cultural ideas, but that is not Christianizing them. E. Stanley Jones has said that we have been inoculated with a mild form of Christianity so that we have become immune to the real thing.

The Atmosphere of Paganism

The pagan and materialistic atmosphere has affected also church life. Climate has a great deal to do with the activity and morality of a people. A missionary friend of mine wrote that during his first few months in Africa he wondered why everyone took life so slowly. He hustled around in the typical Yankee manner. Then the atmosphere began to do its work. It was too enervating and depressing for him. He too had to slow down. We have been living in an enervating moral atmosphere. It has been an atmosphere of materialism. It has affected the churches. They were rated in accordance with their annual contributions to the mission boards. Ministers were graded according to the size of their salaries. Churches also engaged in speculative building enterprises. This spirit of materialism repressed our religious zeal. Then, too, we have been living in an atmosphere of paganism. Greece, Rome and Babylon cannot tell us anything about immorality. We are no longer ashamed of it. We frankly expose it on our billboards, in our books, in our magazines and on our stage. It has dimmed the luster of our religious life.

Finally, some have lost faith in their product. The other day a man came to my door trying to sell brooms. His first statement was, "You don't want to buy any brooms, do you?" He was thinking in the negative. He had lost faith in his product, and in his ability to sell it. The reason why some people cannot "sell" religion is because they have lost faith in their product. And they have no samples to show! A famous actor once addressed a group of Christian workers in one of our cities. Among other things he said was this: "The difference between actors and Christian workers is this —we speak the fiction as though it were truth, and you speak the truth as though it were fiction." He was right. Too few believe that the gospel of Jesus Christ is the power of God unto salvation unto everyone that believeth.

The lost radiance of the Christian religion! Dimmed by the fog of ignorance. Tarnished by sin. Rusted by indifference!

When the psalmist realized that his religious life had become dull and stereotyped, he prayed: "Restore unto me the joy of thy salvation, and uphold me with a willing spirit, then will I teach transgressors thy ways and

Leonard V. Buschman

sinners shall be converted unto thee." When he realized that his religious zeal was cooling off he prayed that it might be rekindled from above. He needed an awakened sense of God's great love for him. "Restore unto me the joy of thy salvation." If he could realize once more the greatness of God's love then he would be transformed in spirit. It would then be a joy for him to teach transgressors the ways of God.

The Lost Splendor of the Cross

If the psalmist were living today, and if he were a member of a Christian church, he would doubtless pray: "Restore unto me, O God, appreciation for the cross. Let me see again the tremendous significance of that cross." For if we Christians have found that our religion has lost some of its former radiance it is very likely due to the fact that we have lost sight of the cross. Before we can regain the apostolic fire, passion and zeal we must realize afresh the deep significance of the cross.

What would happen to this old world of ours if Christian people were really "on fire for God"? If a small handful of faithful Christians could turn pagan Rome

upside down, if a small group of zealous Nazis could capture the imagination of sixty million Germans, if a small army of zealous Fascists could remake Italy in just a few years, what would happen if just one million Christians labored as zealously for the building of God's kingdom? Would the evangelization of the world in one generation be such a fantastic dream? Could we not remake the world in one generation so that it would really be Christian?

These political organizations have demanded two things of those who would become members of their parties. First, a thorough knowledge of the objectives of the party. Each new member of the party must know what the party intends to do, and also how it intends to reach those objectives. Second, implicit obedience to the commands of those who are at the head of the party. The soviets recently had a political housecleaning, and thousands who had failed to live up to the principles of the party were ousted.

The "children of light" can take some lessons from these political organizations. How few Christians have anything like an adequate conception of what the church is aiming to do! There are no clear-cut, definite objectives in the Christian program. There would be a greater loyalty and a greater zeal in our churches if people had a little clearer understanding of what we mean by that all too general phrase, "building the kingdom of God." It would be well if we defined some of the steps which we must take in the building of such a kingdom. Such steps as a warless world, a sober world, a world of political and social justice should surely be included in such a list. Then too the church should insist upon more implicit obedience to the teachings of the Christ. We call him, Lord, Lord, but we do not the things which he commands.

The world will never take the message of the church seriously until the members of the church take the teachings of Jesus more seriously.

"Lord, restore unto all of us the joy of thy salvation which thou hast provided for us in the cross of Christ, and then we will zealously carry the glad story of thy redeeming love to all mankind. We pray this in order that thy kingdom may come and thy will be done on earth as it is done in heaven!"

Verse

The World-Man

MAKE room for the World-man!
Prepare ye the way!
And hasten the coming
Of Love's Triumph-day.

Make room for the World-man!
No power can withhold
The dream of the ages
By prophets foretold.

O hearts of the millions,
List, list for the Voice!
The deserts shall blossom,
The nations rejoice.

O hearts of the nations,
List, list to the call,
And welcome the World-man,
Great brother of all.

Where, where shall we seek him?
My vision is true!
O hearts of the millions,
He liveth in You!

HENRY VICTOR MORGAN.

Two at a Fireside

I BUILT a chimney for a comrade old,
I did the service not for hope of hire—
And then I travelled on in winter's cold
Yet all the way I glowed before the fire.

EDWIN MARKHAM.

Fly the Flag at Half-Mast

FLY the flag at half-mast
For the life that has been spilt,
For the wealth that has been built
On the bones of men;
Fly the flag at half-mast
Till the day breaks again.

Fly the flag at half-mast
For the greed that would not die,
For the hate that scorched the sky
With envenomed fire;
Fly the flag at half-mast
For the deeds of men's ire.

Fly the flag at half-mast
For the love that has been slain,
For the conflict's bloody stain
On the hopes of men;
Fly the flag at half-mast
Till the day breaks again.

THOMAS CURTIS CLARK.

From King Cotton

THE mills of Lancashire grind very small,
The mills of Lancashire grind very great,
And small and great alike are passing poor,
Too poor to read the writing of their fate.

It is a kingdom knows an awful rule,
It is a kingdom of a direful plan,
Where old and young are thrown to the machine,
And no man dreams machines were made for man.

SIR LEO MONEY.

The Pastor's Ministry to "Sick Souls"

By Charles T. Holman

DR. ELWOOD WORCESTER, who speaks out of a notable experience of twenty-five years ministry in Immanuel Church, Boston, where he achieved astonishing results in aiding the restoration to mental and spiritual health of thousands of deeply distressed and burdened souls, tells us in his most recent book, "Making Life Better":

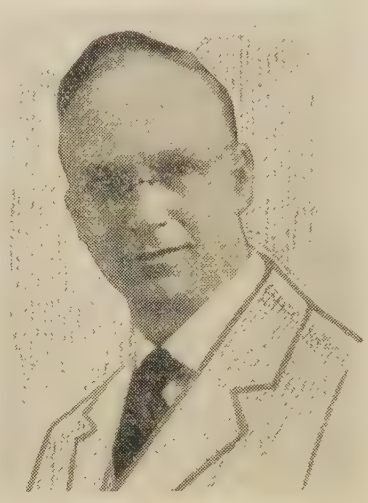
> "During the past two years I have gone up and down this country, working two days a week in New York and Brooklyn, visiting most of our larger eastern and middle-western cities, where I have sat all day in consultation with innumerable men and women concerning the most important and intimate affairs of life. Never in my experience of a quarter of a century have I encountered so much unhappiness, so many fears and apprehensions and grave depressions."

No doubt this cloud has lifted somewhat in the past few months. But anyone who is dealing in intimate face-to-face relations with many people, knows well that this cloud of anxiety and worry still hangs heavily over the lives of multitudes, and that it is likely to remain for some time to come. Even when the present economic situation, which has been the last straw for many, has improved, there will still remain in our complex modern life enormous difficulties for men to face. Before the depression struck us the pastor had discovered that in his congregation were many distraught souls, persons who had broken, or were threatening to break, under the strains of life. The number of persons suffering nervous breakdown, mental disorder or physical collapse, as well as the mounting statistics of suicide, provide appalling indices to the menace of the present situation. It is shocking to learn that there are more patients in mental hospitals today, in America, than in all other hospitals put together. The pressures and demands of modern life, its speed, the stresses of external and internal conflict, conspire together to make life a burden instead of a joy for many. Life has bound chains about them. It has thwarted the development of their personalities.

• *What is the Task of Religion?*

Increasingly the task of religion is being defined in terms of the enrichment and liberation of personality. The good life which religion seeks is that life which is happily and unconstrainedly adjusted to the widest possible range of experience, physical, mental, moral and spiritual—to the world, to society and to God. "I am come," said Jesus, "that they might have life, and that they might have it more abundantly." To enter this abundant life is to reach higher levels of personal development.

The "sick soul" is one frustrated in this development of personality. He is improperly adjusted to his world. Economic misfortune is only one of many



Charles T. Holman

causes of such maladjustment; faulty heredity, physical illness, unfortunate social influences, inadequate education, lack of proper moral and religious nurture are among the many factors that may operate to prevent abundance of life. To say that such a maladjusted person is a sinner and needs salvation may be true. That is the traditional theological explanation of his trouble. This explanation, as usually expounded, involves a theory of human nature as corrupt, and proposes a divine plan of supernatural salvation. The preaching of this "gospel" has unquestionably been the means of salvation to many. It has brought to them an experience of freedom, power and enrichment of life.

But for many sick souls the cure will wait upon more discriminating diagnosis and more patient and understanding treatment. Modern medicine, psychiatry and mental hygiene, sociological investigation and social work, as well as other disciplines, have thrown a flood of light upon personality maladjustments. And the minister is beginning to realize that, too often, "sin" and "salvation" are blanket terms used to cover up much ignorance. If the pastor would deal intelligently with sick souls he would do well to learn something of the methods by which a more accurate diagnosis may be made and a more adequate treatment administered. It is his function to discover exactly what ails sick souls and what can be done to aid their cure. Particularly he would do well to consider (1) what are the insights and skills which he should gain in order to be a successful physician of sick souls; (2) what are the terms of cooperation between himself and other specialists seeking to help the physically, mentally and morally sick; and (3) what is the particular contribution which religion has to make toward the curing of human ill. These three problems we will now take up for discussion.

• *A Skilled Physician of Sick Souls*

That the pastor ought to be a skilled physician of sick souls is a proposition that needs only to be stated in order to gain assent. And if he is to be a skilled physician he must be competent both in diagnosis and treatment. Knowledge of a theological system alone will never make a minister competent to perform these functions. He must, like his Master, "know what is in man"; he must understand human nature. Happy is that pastor who has a natural gift of sympathetic understanding. But, however great may be his native gift of insight, his powers of penetration will be greatly increased by study in the fields of psychology and sociology. Such books as H. A. Overstreet's "About Ourselves," J. A. Hadfield's "Psychology and Morals," Karl de Schweinitz' "The Art of Helping People Out of Trouble," and J. G. Mackenzie's "Souls in the Making," to mention only four of many useful books, will greatly aid any minister in understanding those forces that mold personality or frustrate happy self-realization, as well as in recognizing the resources that are available to aid personality rehabilitation. Diagnosis, in the case of sick souls, is not easy. The pastor must learn to penetrate the disguises these unhappy persons wear, to get behind the defenses which they unconsciously throw up, and thus aid them to understand their own condition. And treatment is no easier. The constant temptation is to do for these persons what they must do for themselves. All that the minister can do, at best, is to aid them in the apprehension of those forces that are available for their restoration to spiritual health, and to render friendly counsel and neighborly service.

Space permits only the briefest men-

tion of three "skills" or capacities which the pastor must develop if he is to be successful as a physician of sick souls.

● *A Friendly Listener*

First, he must acquire the fine art of listening. And this is a hurdle which the minister will not easily take, for he is trained to talk rather than to listen. But if he is to give burdened folk a chance to "talk it over and talk it out," as one writer has put it, he must learn to listen. Merely by finding a sympathetic listener many persons have gained release from intolerable burdens. That which they have endured in isolation is shared.

Second, he must acquire skill in exploring the mind and experience of the one who comes seeking help. It is not to be taken for granted that the difficulty is what the individual concerned states it to be; it is too easy to deceive oneself. It was a pastor of unusual penetration who listened long and patiently to a young woman recite her distress over her loss of faith in God, and then, being led to do so by the merest chance remark, replied: "Yes. Now tell me about that unhappy love affair!" And the most skilful exploration of the parishioner's experience will not be by means of many questions; it will be by the very occasional leading question, by alert listening for the chance but revealing statement, and by sensitiveness to the tired look or the significant gesture.

And third, the pastor must be a friend. The healing of souls can be performed in no professional or perfunctory manner. The "transfer" relationship is essential, although not in the form often advocated by the psychiatrist. It is by means of the common garden variety of friendship that a minister becomes a mediator between an isolated man and his fellows, or between a lost soul and his God.

● *Cooperation With Others*

The minister of religion is not the only person working today to aid distraught souls find satisfying self-realization. Psychiatry, for example, means, etymologically, "a cure of souls." And besides psychiatrists there are many other skilled specialists—physicians, social workers, etc.—offering their insights and abilities to aid maladjusted individuals in coping with their difficulties and achieve a more wholesome life. And the minister often needs their help. Upon what terms shall cooperation be worked out?

There are, of course, ministers who resent what seems to them to be an intrusion upon their field of work. But there are others who are busily and experimentally endeavoring to work out the problem. Probably a careful and critical examination of these efforts and their results will give guidance in the development of future programs. The experiments range all the way from that of the pastor who has enriched his theological training by special study in psychology and sociology, and works quite informally but very definitely to develop a counseling service for his people, up to such an elaborately organized clinical practice as is found in the Washington (D. C.) Life Adjustment Center. The latter, which was initiated by Rev. M. R. Lovell, of the Mt. Pleasant Congregational church, has become the adult branch of the Washington Institute of Mental Hygiene, but still is conducted in the church and enlists the support of many church groups. The salaried staff is the director, who is also a psychiatric social worker, and a stenographer; but on the volunteer staff are 12 psychiatrists, 1 neurologist, 2 psychoanalysts, 3 psychiatric social workers, 4 physicians, 1 lawyer, 1 dietician, 6 spiritual advisers (clergymen), 1 director of religious education, 2 hostesses, 1 special employment worker and 1 stenographer. More than two thousand interviews were held by staff members with or on behalf of patients between September 20, 1930, and December 31, 1931, according to the last report.

Manifestly it is impossible to give any detailed account of other experiments within the limits of this paper, but it may be said that, among the programs which it would be found very rewarding to study are those of the Riverside church, New York; Grace Episcopal church, New York; First Congregational church, Columbus, O.; Yorkminster Baptist church, Toronto, Can.; the Waterbury Life Adjustment Center, Waterbury, Conn.; the Hyde Park Baptist church, Chicago; Sinai Temple, Chicago; First Congregational church, Oak Park, Ill.; Church of the Ascension, St. Louis, Mo. and the Linwood Community church, Kansas City, Mo. All of these represent different approaches, and include only a few of the more significant experiments. It will probably prove that a careful examination and evaluation of these experiments will indicate what is a feasible program for any given church in the light of its own needs and resources.

● *The Function of Religion*

While the pastor is well advised to learn all that he can from other specialists, and utilize in his ministry for the healing of souls every insight and technique they make available, he will commit the most egregious error if he neglects to avail himself of the most potent resources to be found anywhere for the liberation and enrichment of personality, namely, those resources inherent in religion which it is his especial privilege to administer. Religion has always been the most powerful of all resources in remaking human nature, in aiding people to face and overcome their troubles and temptations and in facilitating a sense of happy and efficient adjustment with life. Here is the minister's field of specialization. He should know how to lead his people into such a religious faith and practice as will bring to their lives a sense of serenity, freedom and power, and that in spite of opposing circumstances.

And here again it is manifestly impossible, within the limits of this paper, to discuss with any adequacy how religion functions in facilitating the liberation and enrichment of personality and in overcoming human ill. It must suffice to point out two of the major services of religion which are of greatest significance for these purposes.

● *Present Problems and the Eternal Purpose*

First, religion requires men to rearrange their whole scale of values, putting first things first, relegating to a minor place the insignificant and transient upon which they so often tend to lay store, and holding fast to those goods of life which are lasting and universal. Religion helps one find the pearl of great price for which one will gladly sacrifice all other treasures. Jesus, St. Paul, Francis of Assisi, Gandhi, and other great religious souls, illustrate this truth. Released from the lust for wealth, power and worldly pleasure, they have found inner richness and freedom. "A man's life consisteth not in the abundance of the things which he possesseth," said Jesus. "Life is more than meat and the body than raiment." The man who has thus released himself from mastery by temporal things, and has learned to seek first the kingdom of God and his righteousness, can face life, whatever its galling disappointments and frustrations, with high courage and good cheer.

And second, religious faith provides that without which human life becomes trivial and insignificant, namely, a cause to which one can commit oneself with utter and unqualified devotion. It is by finding such a cause that the divided and discordant personality achieves unification. There is a rallying point for one's inner drives. Thus, too, does one's wild and untamed impulses find sublimation in satisfying activities. And moreover—and most important—thus does life itself achieve meaning and value. How petty and insignificant our little lives seem, and how mean our best efforts, until we conceive them to be caught up into the will and purpose of the Eternal and thus given cosmic meaning and support! These cosmic and universal relationships in which, according to religious faith, the life of man is set, are of the greatest significance in liberating and enriching personality and in remedying the maladjustments of hurt and troubled souls. One may triumph in spite of every untoward circumstance if only one is caught and held by the purpose of the Eternal.

Who's Who in This Issue

Dr. Frederick W. Norwood, *who* succeeded Joseph Fort Newton at the City Temple, London, is now making a year's tour of many lands, bringing stirring messages of good will and peace to countless thousands of hearers. Last year he spent several weeks in Canada and it was at Montreal that the sermon printed in this number was delivered. Dr. Norwood is a native of Australia.

Of more than usual interest is the Thanksgiving sermon included in this November Pulpit because of the fact that its author, Rev. Carl Knudsen, is the minister of the Church of the Pilgrimage at Plymouth, Mass.—the town of the original Pilgrims. Mr. Knudsen has A.M. and S.T.B. degrees from Boston university. He was one of the chaplains who resigned commissions from the Officers' Reserve Corps in protest against Mobilization Day plans, in 1924. As chairman of the Committee on Moral and Social Welfare of the Massachusetts Congregational conference, he has been active in promoting interest in social ethics in that state.

Throughout his preaching career—since 1899—Rev. Joseph Martin Dawson has held pastorates in Texas. For nearly 20 years he has ministered at First Baptist church, Waco. He is a staff correspondent for The Christian Century, and book editor for the Homiletic Review.

Born in Rotterdam, Holland, Rev. Cornelius Greenway came as a youth to America in 1914. He worked his way through Dean academy, Franklin, Mass.—as a waiter, janitor and common mill-hand. When the war broke out, although then a citizen of a neutral country, he enlisted in the A. E. F.; he was gassed and wounded—and decorated. Returning from the war, he completed his courses at Dean academy. Entering Tufts college, he made his way to graduation by dint of much hard work as church janitor, cafeteria dishwasher and furnace-tender. He was graduated with *magna cum laude* honors and a Phi Beta Kappa key. Mr. Greenway's first pastorate was at the Universalist church in Taunton, Mass. He has ministered at All Souls church, Brooklyn, since 1929.

A graduate of Wake Forest college, Wake Forest, N. C., Rev. L. B. Moseley received his Th. M. degree from Southern Baptist theological seminary in 1929. His first pastorate was at the Emerson Avenue Baptist church, Indianapolis; last year he came to the leadership of First Baptist church, Madison, Wis.

Since 1927 *Rev.* M. E. Bollen *has been* pastor of the University Baptist church, Seattle, Wash. Earlier pastorates were in Lewistown, Ida., Walla Walla, Wash., and Fullerton, Cal. For a brief period he taught in Linfield college. Mr. Bollen is a graduate of Rochester (now Colgate-Rochester) seminary.

Receiving his M. A. from Princeton university in 1918, Rev. Leonard V. Buschman also graduated from Princeton seminary the same year. For seven years he was minister of the First Presbyterian church of Woodbridge, N. J., his next pastorate being at Tyler Place church in St. Louis, Mo. Since 1929 he has led at Central Presbyterian church, Buffalo, N. Y.—one of the most active churches of New York state.

Rev. Ernest Fremont Tittle *is minister* of First Methodist church, Evanston, Ill.

Dr. Charles T. Holman *is professor* of practical theology at the divinity school of the University of Chicago.

Titles and Texts

What Pulpit Readers are Preaching About

C. W. Vanderbergh, First Baptist, Wilson, N. Y. "Religion in the Laboratory of Life." Psa. 34:8—"O taste and see that the Lord is good."

William H. Boddy, Westminster Presbyterian, Minneapolis, Minn. "The Heroism of Noble Despair." John 11:16—"Let us go that we may die with him."

John F. C. Green, German Evangelical Protestant, McKeesport, Pa. "The Wasted Years." Joel 2:25—"I will repay you for the years which the locust devoured . . . my great army, which I sent upon you."

FOR YOUR SERMON AND TEXT

.....
Title of sermon

.....
Text used (Write out the text)

.....
Name of minister

.....
Name of church

.....
Address

Charles O. Shugart, Central Methodist, Ft. Worth, Tex. "The Gift of the Unattainable." Rev. 2:28—"I will give thee the morning star."

Elmer C. Elsea, Tremont Presbyterian, New York city. "The Frankness of Jesus." John 14:2—"If it were not so, I would have told you."

Riley B. Montgomery, Jackson Boulevard Christian, Chicago. "The Church Recovery Act." 2 Cor. 6:14-18; 7:1—"Do not get into close and incongruous relations with unbelievers. What partnership can uprightness have with iniquity, or what can light have to do with darkness? . . . Then I will welcome you. . . . Since we have promises like these, dear friends, let us cleanse ourselves of everything . . . and by reverence for God make our consecration complete." (Goodspeed)

Ernest A. Hull, Methodist, Syracuse, Kan. "Today—A Dale of Trouble or a Door of Hope?" Hosea 2:15, 16—"I will . . . make the dale of trouble a door of hope." (Moffatt)

Charles E. Dunn, Congregational, Rutherford, N. J. "Not All the Wells Are Dry." Num. 21:17—"Then Israel sang this song, Spring up, O well."

THE EDITOR'S PAGE

The Event of the Month

CHANCELLOR HITLER has set the whole world talking by his withdrawal of Germany from the disarmament conference and his announced purpose to leave the League of Nations also. Everybody reads into this action the determination on the part of Hitler to re-arm Germany despite the treaty of Versailles. This may be his purpose, but I doubt it. Germany has nothing to gain by re-arming. She has everything to gain by general disarmament. I dare to believe that Hitler's move was intended to strengthen his regime at home, but also to force the other powers to quit their shilly-shallying on disarmament. And despite my repugnance for the nazi regime, I cannot help almost patting Hitler on the back for his summary action. It has jolted the governments wide awake. It is bound to disclose even to France's war-obsessed mind the actual insecurity of her security. Europe has been living in the fool's paradise created by the Versailles treaty. The assumption upon which that treaty rested was that Germany could be kept in a status of inferiority indefinitely, and that she could be kept unarmed while the others held on to their arms. And now Hitler, in effect, says that Germany is done with those provisions of the treaty of Versailles which condemn her to any sort of inferiority. So the nations stand face to face with a new Germany. The longer they think about it, the more clear it will be that the only way they can live side by side with Germany is to treat her as an equal. And the best way to treat her as an equal is not to let her re-arm, but to disarm themselves as they have disarmed her.

Germany Withdraws from Disarmament Conference

The Book of the Month

THE CAREER AND SIGNIFICANCE OF JESUS, *by Walter Bell Denny. Thomas Nelson & Sons,* (pp. 466) $1.60.

THIS book has awakened peculiar interest in my mind for two reasons. One is that it makes Jesus very real. By "real" I do not mean anything mystical; I use the word in its historical sense. The author seems to me really to *account for Jesus.* The other reason for my special interest is the pedagogical purpose of the book. It is written for college students, and is intended to cover a semester of three hours a week. Its materials are arranged in thirty-six brief but meaty chapters, each one based upon a designated portion of the gospel record and opening with a short commentary on this basic text. Then follows the body of the chapter, to which are appended six or eight stimulating questions for discussion, and book references for further reading. The first twenty-six pages are devoted to a critical examination of the sources of our information, showing how the tradition of Jesus' words and deeds was finally recorded in our gospels, and also showing how these gospels represent varying points of view and interests. The last 150 pages are devoted to an estimate of the significance of Jesus. I wish to recommend this book especially to pastors, first for their own enlightenment, and secondly for use in group study. So keenly do I feel the supreme importance of confronting the modern mind with the true Fact of Christ that I sincerely envy any pastor or teacher the privilege of leading a class of modern young people in a study of Jesus based upon Dr. Denny's work.

A Thought for the Month

OUR SOUL needs stopping places, stations, on the long road of its ascent. The great sanctuary where formal worship is held with weekly regularity does not supply all our needs. Its inspirations often fade before another Sunday comes. We need lesser sanctuaries here and there into which we may retire and let our soul catch up with itself and catch up with God. In the more leisurely society of the middle ages travelers found little shrines spaced along the roadway in which hung a crucifix and the image of a saint. Here the traveler could rest and pray and gather strength for his journey. In our age of swift movement we do not have these wayside shrines, yet every man may set them up for himself, if not upon the physical roadway then upon the roadway of his routine habits. Of course, the Bible is such a shrine, and the mind may retire into its pages and come forth refreshed and re-clad. A little book of devotion, compact of the wisdom of men and women who have lived near to God, is such a shrine. Its leaves are for our healing and its words cleanse our imagination. A fine friendship is a little sanctuary—how our faith and courage depend upon the faith and courage of others! And for most of us there is somewhere a grave which enshrines our love and hope. It is a sound instinct that prompts us to visit the little mound frequently, bringing fresh flowers in our hands. Where a soldier of England is buried, said Rupert Brooke, even on foreign soil, that little spot is forever England! Our Gettysburgs are our nation's sanctuaries, consecrated ground as Lincoln said. A glen, a hilltop, a room, a corner of a city street—any point of time or place at which some memorable experience of sorrow, or affection, or achievement, or illumination once occurred, is a sanctuary where the abiding presence of God evermore waits to bless us again and again whenever we return.

Wayside Shrines

Charles Clayton Morrison

COMPANIONS!

The Christian Century

($4.00 a Year)

A weekly journal of opinion — religious — undenominational — interdenominational — challenging — alert — independent — progressive — thought-provoking — stimulating.

"I await its arrival each week with eager interest. I recommend it to all who would be abreast of the times. It will break up fallow ground in every honest mind, lead to courageous thinking, and materially assist in understanding the times in which we live."

The Christian Century Pulpit

($2.00 a Year)

Monthly — devoted primarily to sermons — voices great and small — **72** a year — purpose: to bring inspiration to the preacher; to elevate the standard of preaching throughout Protestantism.

"It has already proved its right to a place on the desk of every preacher in the land. A worthy companion to The Christian Century."

The Minister's most profitable investment in a time of depression —

The Christian Century ($4)

The Christian Century Pulpit ($2)

Combined (Ministers only) *for* $4.00

Enlist your minister friends as subscribers!

Combination Subscription Order Coupon

THE CHRISTIAN CENTURY PULPIT,
440 So. Dearborn St., Chicago, Ill.

Please enter my name as a subscriber to The Christian Century and The Christian Century Pulpit for one year. For my convenience will you please see that both subscriptions start at the same time?

☐ I enclose $4.00 herewith.
☐ I will remit $4.00 on receipt of bill.

My name—Rev.....

Address.....